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ORTHODOXY

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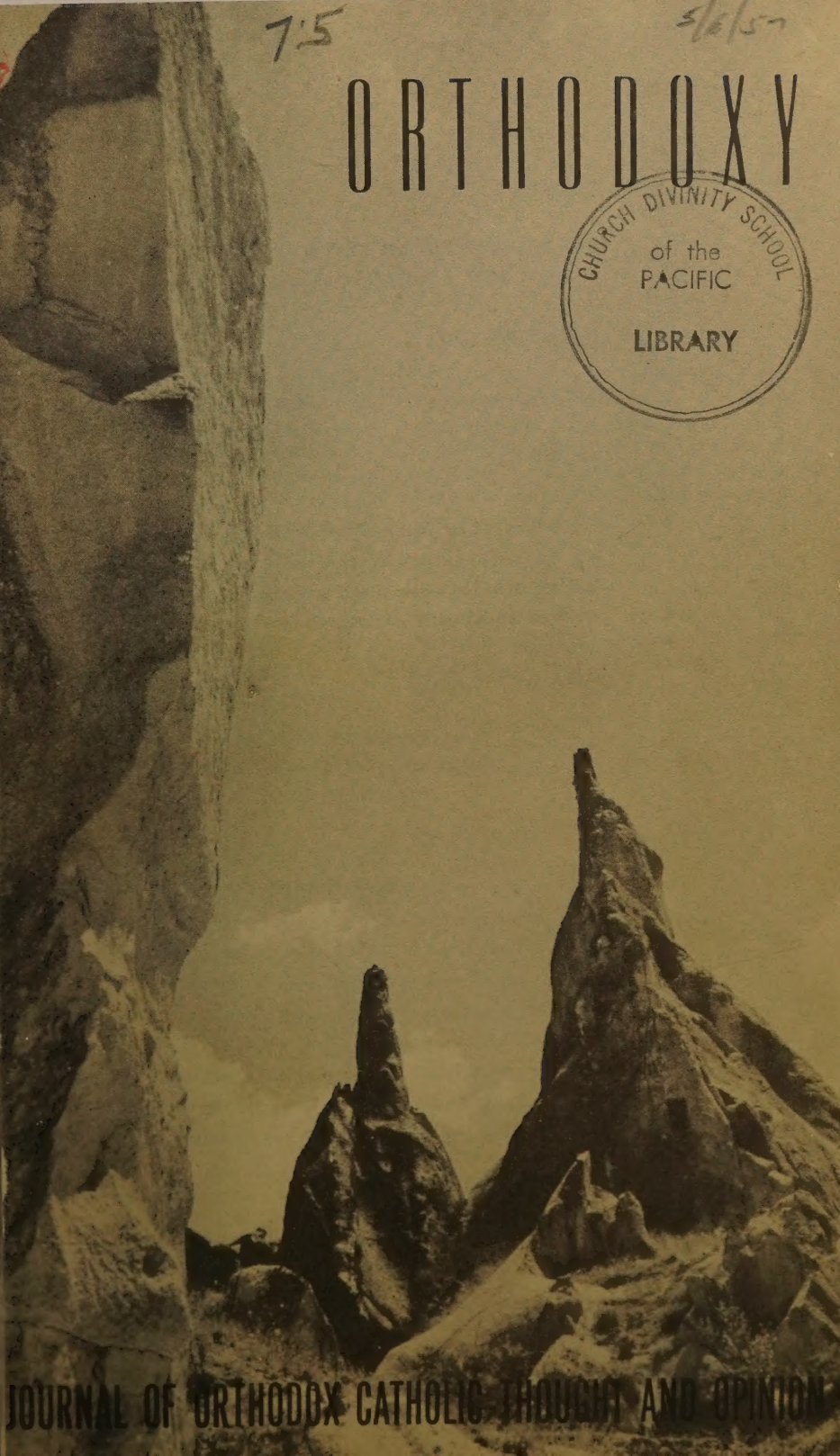

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Cover: The rock monasteries of Cappadocia, conical rock formations in a wild and desolate section of what is now Turkey. The cone district forms a triangle, roughly 40 miles on a side. Here early Christians took refuge, hollowing out these odd structures with cells, monasteries and churches. At one time as many as 40,000 lived in the section. Note the door, far up on one face. As in many eastern monasteries today, the only access was by rope.

COMMENT . . .

What is wrong that the human being fails as the machine succeeds? Why do increasing opportunities make man behave steadily worse? Why does a rapidly rising standard of living coincide with an accelerating crime rate? Now that man can dress as he once wanted to, why does he appear as he would have been ashamed to be seen ten years ago? How can women wear overalls, black glasses, curlers, dust rags in public? Pride may be sinful, but perversity is worse.

Something is seriously amiss when people will cultivate ugliness.

Psychiatry has the answer, so has the Church. But the answer is uncomfortable and the worst evil is discomfort, whether it be in the form of ego-damage, labor or guilt. Christianity insists upon self-humiliation, upon discipline, upon a sense of our own limitations. That is why Christianity is distasteful to many Christians, and why so many clergy have sacrificed their Christianity to make religion palatable, believing no doubt that if bodies are in church, souls are automatically insured. From that, it is but a step to the cults which have substituted success, comfort possessions and pleasure – the crudest objectives of self – for the Christian objective of submission to God's will.

If this is to be a better world, it is we who must make it so. We shall stand or fall together, and we cannot remain indifferent to ills which are basic, critical and wide-spread. Western society has long needed a drastic rehabilitation on every level: personal, civic and national. We can have it if we take the initiative. But the only beginning can be made with facts as they are, and among those facts is the existence of evil, in which a Christian must believe. Our attempt to escape from that fact has probably been the one most significant symptom of the current social catastrophe.

What can we do to make this a better world?

At the personal level: A good building cannot be built of bad materials, nor a good world from bad people. Everything that can happen in the social order is ultimately a personal matter. Few Americans believe that a better world will come from classes which hate and do violence to each other. But we are less convinced that our troubles – and our great potentials as well – lie within ourselves. We are triply vulnerable, first for the heresy of man's natural benignity, second, for the heresy of society's inherent sinfulness, and third, for

trying to reconcile such antithetic notions. The first should have died with Lenin, Hitler, Mussolini and Stalin. The second is silly because society is no different in essence from the units of which it is built which, third, we have approved in the first place. If man is naturally good, he would not become bad because he (collectively) made himself so. If he were good, his collective self (society) would also be good, and so on. Our rehabilitation must start with ourselves. If we are to make a better world, our thinking must be equal to the problem. What do we think about ourselves... about society... about our nation? What do we want? What have we to work with? How are we to get it?

As a man thinks, so is he, both because thought is the stuff of which our being largely consists and because thought determines what we do and how we deal with our feelings. We may not always be able to help feeling as we do. But we cannot even try until we know what to do and how to do it.

We are commanded to love our enemies – not merely our friends, whom we love as a matter of course, but those who hate and despitefully use us, also. Few of us do so. But what matters is: how much do we try? Do we control our reactions to affront? A Christian should systematically examine his conscience and subject his thoughts to unremitting examination.

A society whose members want nothing but fun at any cost (preferably cost to one's neighbor) is a sick society. If we ask comfort, fun, happiness, always and at any price, we are looking in the wrong direction, both because eternal fun is not to be had, and also because it would produce pretty shabby people if it were. More often than not our thinking is dedicated to preserving this very phantasmagoria. For, while man is inherently noble and deserving of every gratification his quest of everlasting carnival is thwarted by a series of devils with which modern folklore abounds. Thus 'society' has 'failed' the younger generation (usually by insufficient indulgence). Business has 'exploited' labor. The 'system' has 'wronged' the underprivileged, and so on. This is a great deal less trouble than looking into our own hearts, confessing our sins, and bearing our neighbor's burdens ourselves as Christianity commands us. So 'society' must do something. The 'system' is wrong and must be changed. This philosophy is somewhat embarrassed at the moment by the virtual nonexistence of poverty in the United States. But whether socially, politically or otherwise, the tendency is deep in each of us to hurl a rock at some convenient target whenever we fail to get our own way. We are never careless or wrong; someone always pushed us.

We need fewer social planners and more doers. Anyone who is sincere about making this a better world can take direct, immediate and effective action to do so. He can sit down, write a check, and apply it to some worthy public service. Unfortunately, such direct, efficient, personal measures lack the lustre of political conspiracy, the excitement of vituperation. How much do we mean of the idealism we profess? Our deeds are an infallible score-board. This is another case where money talks – eloquently!

) here, at the personal level, we ıst make an initial sacrifice – of ır antipathies, the tribal resent- ents upon which undisciplined notions feed. That is a first step ı making a better world, and the ıly real first step open to us – aking ourselves better people.

ı abnormal passion for excitement s a vitiated product of unapplied nergies. For that, as for so many ther modern tragedies, we can thank isguided sentimentality and ideal- sm, especially as those have af- ected education and child guidance.

ow do we cultivate in the growing syche, a sense of duty, of respon- ibility? During infancy a child s habituated to expect everything or which it cries. When it should e adjusting itself to the require- ents of adulthood it is prevented rom doing so normally: by work or which it is paid, in which it an feel a sense of pride and re- ssurance. At the peak of its nergies it is thwarted in what it eeds most. And if these energies et out of control, the offender is tultified by other sentimentally ll-conceived statutes which pro- ect him from correction.

A civilization cannot exist without liscipline, the cultivated adjust- ment to existing patterns, in other words, the ability and willingness of individuals to extend the scope of their consciousness beyond themselves. Every order of life has its own disciplines, and with- out them, few animals would survive infancy. Birds will push their young out of the nest when they should learn to fly. It has remained for man to exempt his young from this healthy regulation.

Fun is not wrong. But neither is it man's destiny. It is a pleasant biological and neurological reaction which exists as a regulator to the lower orders of life – to those which do not have man's ability to choose and to plan. To immerse oneself in mere fun is to lose a more durable and basic satisfaction: self-realization within the consciousness of universal being. In other words, we are more than ourselves, but will never know it as long as we are enslaved by our glands.

Once again: we can only build a better world with better people, and better people are the ones who do not live to themselves, but who live unto God and their neighbor. The man who cherishes small-minded antipathies, leaps to condemn others, drives recklessly, neglects his home, fails in his obligations, is the man who makes this world a poor world. The man down the street doesn't matter: you and I do. Do we fall in that class? We shall have to account for our works, words and thoughts, not for his. In fact the sins of one's neighbor are the first refuge of a guilty conscience and the more concerned we are for his iniquities, the less concerned we are for our own. Conversational righteousness is always suspect, for the energy devoted to talk is usually taken from doing, and those who do the most are least vocal. So, we can also gauge our Christianity by the relative attention which we devote to our own, and to our neighbor's sins. Once again: our thinking must be equal to the problem, for sentimentality creates problems, it does not solve them.

What do we think and why? Are we mindful of our responsibility for our thoughts, that thinking ill of our neighbor unjustly is a sin for which we shall be called to account? Here is a double liability: for the degradation of the thinker in his selfishness, which the mind serves so willingly: and for unkindness to others, of whom a Christian may not think evil. Evil thought is a degradation of self because we are as we think in our hearts. Good and evil alike spring from within us, and it is we who determine which is encouraged, which is controlled.

But we cannot recognize and extirpate what we do not believe in, and we can serve the devil no better than by telling ourselves that he doesn't exist.

Disciplined and impartial thought is hard work. Are we willing to make the effort? Or do we glory in the petty, tribal animosities which groups of bitter people love to generate among themselves? Some who are most blatantly Christians hate their neighbors most – for the color of their skins, or for their religious differences. Think of the anomalies of America today. In some quarters, a violent concern with men's color, which is a matter of no social or spiritual consequence whatever, and with it, a general indifference to conduct, which is supremely important. Elsewhere, a criminal may not even be described by his most obvious characteristic. A Protestant, white and native born, can be identified by every attribute. But the press may not even mention the fact that a criminal is a Negro or a Roman Catholic or a foreigner without risking the indignation of some sentimental and irresponsible committee which assumes the guiltiest to be innocent because he belongs to a minority group!

For some fifty years a calculated attack has been directed against the Christian concept of man and of the state. And to the shame of this country with its blessings and opportunities and perspective, some of us have willingly subscribed to doctrines which are as immoral as absurd. This, of course, is directly contrary to the commands that we lift up our eyes to the hills, set our minds on holy things, keep company with the saints. Can a Christian be a communist? Can a man both hate his neighbor and love him? The answer is to be found in the handbooks of communist technic, the policies of the Soviet government, the conduct of its apologists, including some American clergymen.

If we are to have a better people from which to make a better world we shall also have to discriminate between self-indulgence and self-expression, and we shall have to know more about the self which is to be expressed. What incalculable damage has been done by the idea that men will become educated (progressive) and mentally healthy by undisciplined self-indulgence!

At the social level: The most obvious reason why better people make a better world is that they are easier to get on with. A citizen who is slovenly about his property, churlish to his neighbors, careless about his debts, is a liability. Most of us will do no more than the necessary, and leave our loose ends for others to pick up. Our natural moral tendency is

gravitational, i e, downward, and the law is a means for pulling ourselves together. But the law has no existence of itself. It is our voice, speaking and acting on our behalf. Crime needs no more than a chance, and its greatest support is civic indifference. That is why our penal system as now constituted is one of the weakest elements in our society. For the penal system can serve only one practical objective: to make crime sufficiently painful to avoid, and propriety sufficiently desirable to follow. But if a criminal runs the gamut of delerious public adulation and sentimental social workers and pressure-sensitive courts to find himself in jail, he is then given an early reprieve for 'good behaviour', i e, for not having killed a guard!

All kinds of typical thinking have interfered with our understanding of the problem. Criminals are 'bad'. Other people are 'good'. No doubt many are what we would class them. But those 'good' citizens are equally bad who keep out of trouble by avoiding contact with hot situations where they might help the cause – or who show off by rushing to apologize for crime on the pretext of compassion.

Thinking in types is always dangerous, and never more misleading than in this universal classification of people as 'good' and 'bad'. Crime is not a class matter, nor does it begin deliberately. On the personal plane it begins where self comes before the rights of others, or before the conventions (laws) by which the group's interests are served. Probably our most dangerous criminal is the traffic violator who is usually more sympathized with than are those who are imperiled or disturbed or even widowed by his lack of self-control. Yet in the prevailing scale of social values the speedster, the reckless driver, or the drunken driver is generally regarded as no more than heedless or mischievous. Consider the moral factors: An automobile is a lethal instrument. Any possession must be used with due concern for the safety of the public. The motorist is at an advantage in speed. No predisposition exists to endanger others – neither passion, profit or advantage. And yet, with nothing to gain, with no incentive except fun, a motorist will endanger the community. Contrast that with the crime of passion in which violence may be provoked almost involuntarily. And compare the consequences.

One who may be driven to crime is punished severely. One who commits it with no more to gain than a few seconds of time (which he seldom if ever needs) or excitement at public expense, is charged with no more than a misdemeanor. What can we do to make this a better world? One thing that anyone can do is to take vigorous action against offenders in one's own community. Does that sound uncharitable? When next you read of a traffic death consider that an energetic local campaign might have prevented it.

Crime begins on the social plane where the individual will do with impunity what he would not do if he were certain to be caught. It is the little offence which sets the pattern. The child who is encouraged to insubordination, whether through indulgence or neglect, is

being prepared for an antisocial adulthood. Whether that flowers into overt crime or remains only a personality trait is incidental. The direction is established.

The practical objective of penology must be to make crime sufficiently costly to avoid, and to keep its practitioners where they can do no harm. To that extent, 'having a chance' is an element in making the criminal – but having a chance to get away with the crime.

There have been too many heroic paupers for crime to be a sociological or economic phenomenon. Nor would we have the highest crime rate coincident with the highest standard of living and employment if it were determined by external necessity. Man is *not* a machine, and he *does* choose. Classifications are not appropriate to him. No doubt many criminals are 'bad'. So are many 'good' citizens. But crime is crime in any case, and it is not changed by the moral value of the offender. Of that, God must be the judge. Of his communal value and of the dangers his liberty may create for society, society itself must judge – without malice!

If we could pause between our flights of adolescent infatuation with crime and our righteous indignation, we would do well to remember that the criminal is a son of God like anyone else, and that rehabilitation, not vengeance, should be the purpose of jail. The criminal must first be taken out of circulation. That much is owing to society. Then he should be given whatever treatment his case warrants – psychiatric, medical, penal, to help him bear the responsibilities of life among others. But luxurious jails with corrupt or indifferent management will not help. Neither will cruelty. Nothing deserves public concern more than our penal system, and few things receive less!

Much of our entertainment is crime-oriented in such a way that crime always appears glorious and never reprehensible. A presidential candidate would have envied the press coverage recently accorded a New York public enemy. To the psychoneurotic personality, effect and attention are the greatest gauges of success, and public reaction is the supreme reward for crime.

But the press, movies and the radio are not devils. They are what the public (you and I) want them to be, and what we are willing to pay them to be. They spend millions each year to find out what we want and millions more to give it to us.

What can we do to make a better world? We can declare ourselves on the policies of such media and we can urge others to do likewise. We can avoid cheap journalism, shabby movies, sensational broadcasts and what is equally important, we can tell the sources what we are doing and why. And, we can patronize and encourage those who perform their services well, and urge others to do so. If work well done were properly rewarded in this world, we would see few cases of work poorly done.

At the civic level: Very few of us bear the civic responsibilities we should, nor do we often stop to think what they are. While a Christian must not think evil of others, he is in a sense his neighbor's keeper.

It is lamentably untrue that crime does not pay. It pays quite well if one knows what crimes to commit and how to go about it. This again, is the contribution of the good citizen who has not only neglected the challenge of our accelerating social disintegration, but who has actually sponsored the factors most conducive to it: tolerance of juvenile delinquency and the 'trivial' offense, a directionless and manifestly unjust political economy, a flaccid and sentimentalized approach to the crime problem.

If the bad citizen builds an ugly house it is his neighbor who must look at it. If his dog is allowed at large, someone else will be bitten. If his garbage is left uncovered, the litter will be blown or strewn elsewhere. If his bills are unpaid, his creditors hold the bag and no debtor's jail awaits to demonstrate the profitlessness of dishonesty or dishonor. The bad citizen can disturb the peace, but his neighbor will keep the peace by ignoring it. The bad citizen is supported in destitution if he has earned it by dissipating all his means. But prudence makes the responsible citizen ineligible for any assistance he might need if he has denied himself luxuries and avoided becoming a public charge.

Thus the irresponsible citizen who lives beyond his means is assured security in the destitution he has invited. The provident citizen will then be taxed to support the offender, in addition to providing for himself. So the law places a premium on improvidence and a tax on responsibility.

What can we do to make this a better world? We can press for a return to sanity and justice in our laws. We can see that silly legislation is repealed, that laws are well conceived and enforced. Just as crime in adulthood is the end product of a youth habituated to self-indulgence and disorder, so a degenerate society is the result of forces which reward, encourage or even permit irresponsibility. The law itself has been made one of the worst. We can see to it that we understand the nature of the problem, think straight about it, know what should be done, then do it.

Another task badly in need of doing is a review of juridical records in criminal cases to determine how the bench has dealt with offenders. Who are the judges whose compassion for murderers and rapists have given them second chances at society? The voters should know.

Americans profess to believe in reward for the deserving, the right to transact business freely, limitless opportunity for all. A plethora of discriminatory legislation has canceled most of these ideals. Much of it was conceived in panic, and in some cases of emergency it drugged a sick economy into new life. But that does not make it any less discriminatory. Other laws and policies have come down to us from the last century which were to 'protect' American industry against foreign competition and the American workman against those who work for 'coolie' wages. It is not the man who demands the high salary who deserves the job. It is the man who will work the most for the least. If this entails great sacrifices for him, that makes him

the more deserving. Yet our labor policies have been uniformly in support of those who would take the most and give the least.

A remarkable thing about Marxism is that it was conceived in the transient suppositions of the last century which were then thought to be eternal features of the social and economic orders, and that this centenarian framework gives the ideology based upon it a surprising irrelevancy to modern conditions. Only a prophet could have foreseen, in 1848, the essentially cooperative conditions of modern capitalism with its dependence of producer upon consumer, and of labor and management upon each other. Nor would the ritual hatred of the evil class permit any understanding of the democratic implications of that dependence. Prosperity was then solely a matter of 'having' things, and some did, and others did not, have. As late as the 'thirties this piece of popular demonology had legions of believers, and no one rose to effectively unmask it.

Some people do have more than others and some have earned what they have while others have not. Poverty was the norm a century ago – that is, poverty measured by *our* standards. What one might earn above the yield of a tillable amount of ground was a bonus. Industry offered enough more to attract men from the farm to the factory. It therefore advanced the standard of living even though any living then was mere survival by our own standards.

Carefully disregarding this fact, or emotionally distorting it, the socialists forecast a progressive enslavement, exploitation and degradation of the worker by a predatory capitalism. What has really transpired has been the exact opposite: more widespread wealth, leisure, opportunities and power, a classless society in which each man's functions as laborer, owner and consumer become steadily more apparent, where more people own more things including industries, and exert more influence than ever was dreamt of a few years ago. In view of such developments, communism can only appear both exotic and comical to American eyes – if we overlook its bloody past!

But the sky is far from cloudless. A generation has come of age believing in its own unquestionable virtue, its innocent sufferings from social and economic demons and its salvation by the monolithic state which is limitless in wealth and in power. Be it health, welfare, security, bad luck or what have you, the 'system' is at fault, and the state will save us.

This philosophy leads to life for the moment only, and a collapse of the regulatory measures by which societies sustain themselves in freedom from tyranny. The following step is limitless spending, then living on credit. This is the setting for deflation and the cue to start blaming our sins on the system with renewed vigor, and to demand support from the state.

Popular socialistic sentiment cannot save itself from the plainly larcenous conclusions, for states cannot spend unless they tax, and they can only tax those who have, and only those have who have denied themselves and saved. So we are

back to the individual, taking from him if he has provided for such eventualities, rewarding him if he has blown his income in on fun.

One realizes that there is such a thing as inherited wealth which has not been earned. It does not alter the first question: do we have a right to do with our own what we will? (Matt 20:1-15)

Independence would seem to be one of the first obligations of the self-respecting Christian. But that is quite contrary to the philosophy that such worries belong to the state – and consequently though not explicitly, to one's neighbor, who must ante up when the hat is passed. The whole idea is quite absurd, like the islanders who supported themselves by taking in each other's washing!

Economics is not the subject of these observations, but a crucial moral issue is involved in any plan to take from one man to give to another, a second issue involved in giving to the undeserving, and a third moral issue in the lack of integrity which makes such thinking possible. As we think, so we are, and so shall we act. And for both we are responsible as rational, free agents.

The time has come to face the facts of life. We may think we can get something for nothing, and that technological progress will bring utopia. But the world is a closed system of reciprocal forces. We can pull it out thin or push it together thick. The amount does not change. We can escape one thing, only to be trapped by another. Diseases which struck terror into our fathers – pneumonia, tuberculosis – are now almost trivial, given proper treatment. But more people are dying of cancer. We can get where we want to be quicker and more people are killed and mangled by the auto than by all the wars in which the United States has ever engaged.

Each of us can leave the world better than he found it. But he can do so only by virtue of the divine power of creativity which God has given to him. He can work harder, sacrifice more, think clearly. Anything else is taking from one to give to another. The soft-hearted employer who retains an irresponsible worker thereby excludes from employment a worker who would handle the job conscientiously and well. The kind bus driver who waits for the straggler delays fifty other passengers. Wage increases obtained through monopolistic unionism raise the cost of living – and that for the industrious, responsible and prudent, as well as for the monopolist.

We can give to one person only what we take from another. And the only person we have a right to take from is ourself.

That defines the Christian's relationship to his world. To combine justice with love is admittedly difficult. But man, who shares something of God's ineffable paradox, has inherited along with it, some difficult assignments – and great opportunities.

We must not forget that he who gave his life so that man might live, also drove money changers from the temple with a whip. That is a good thing to remember when we are inclined to temper our justice with folly.

INTRODUCTION TO ORTHODOXY

IV: The Church

Alexander Turner, SSB

Heaven and earth meet in the Church which is man's life in Christ and Christ's life in him. As the Body of Christ the Church has form and identity, and for that reason it is spoken of as the continuing Incarnation throughout time. The Church exercises all the atoning ministry of her Lord, uniting men with him, forgiving their sins and teaching them. Thus the Church is a unique thing, with no counterpart in the natural world. It is divinely protected from error as our Lord promised, guided into all truth by the Holy Spirit.

The Bible tells us that our Lord commanded the apostles to baptize, to preach and to forgive sins. 'Thou art Peter and upon this rock I will build my church, and the gates of hell shall not prevail against it.' (Matt 16:18) 'He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.' (Luke 10:16) 'Howbeit when he, the Spirit of truth is come, he will guide you into all truth....' (John 16:13) 'Go ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world.' (Matt 28:19-20) He was the vine, the faithful were the branches dependent directly upon him. (John 15:5) He was the only way (John 10:1, 8) and those of God's family who had not yet been called, eventually would be. (John 10:16) The faithful were to eat his body and drink his blood (Matt 26:26-29; Mark 14:22 24; Luke 22:19-20; I Cor 22:23-26). The sick were anointed with oil (Mark 6:13; James 5:14). No sooner had troubles arisen after the Ascension than the faithful were settling them by conciliation, as the Church has continued to do until now.

So, already in Biblical times we have a clearly defined operating ecclesiastical organism with its own ways and means of doing things.

Even more telling than the descriptions of the Church as the elect body, is the spirit which pervades all of the scriptures and the conformity of apostolic practice with established proceedures. This alone explains the formalities which the apostles so scrupulously followed. St Paul, for example, was much too forthright and unceremonious to bother about imposing his hands on candidates for Christian service, or baptizing neophytes unless there were good reason for doing so. They were shockingly sacramentarian in those days!

Now if these functions survive, they can do so only in one body, for the unity of the body is a condition upon which their exercise is predicated in scripture. Dissidents were disowned and the faithful were regarded as repositories of truth (I John 2:19-20). The skepticism toward the one Church in the twentieth century is essentially the same as skepticism toward the one man in the first. Man and Church are one problem, for the Church shares the being of the Incarnation, of which it is an aspect. To deny the Incarnation is to deny all Christianity. If God takes form as one particular man, his mystical body in history must consistently be one specific body, for identity and separation from others are

marks of each. Belief in the Church is also belief that God has given is something singularly his own which is better than the things of our devising. The unity which is to conclude in conscious oneness with God hereafter begins in corporate form here as unity in the Church makes us brothers of other Christians, living and dead and to be born. That does not come from theorizing, or holding symposia to understand each other. It comes from a new birth into a new family. Unity and identity in God is a state of being, not a topic of conversation.

To the Orthodox mind, habituated for twenty centuries to a sense of the living, imminent presence of our Lord in the Church, the thought of a terminated historical Incarnation would be incomplete and enigmatic. Only the earthly companions would have enjoyed the blessings which he promised to all Christians. Here again, faith and works, though indispensable pillars of the entire Christian edifice, do not frame the total reality. Otherwise our Lord's teachings and career would have received far more careful documentation than they did. The idea of recording these does not seem to have occurred to the first Christians. If we attempt to explain their indisposition on the basis of an expected second coming, we shall find little more concern about such a literature when that expectation faded. Such documents as were written received very casual treatment and some of the most important have been lost to us, like the source material for the synoptic gospels. The earliest literature we have is not the gospels, which we might think would be the most urgently needed, but letters written for the guidance of the Church's life. The Church was a going concern for thirty years before the gospels appeared. Faith and works were still governed by the actualities of the living presence, and those scriptures which the Church acknowledged and used as such were still those of the Old Dispensation. Had teaching and exhortation been the complete reason for the Incarnation, they would have been more systematically set forth.

Faith is a spiritual function only as it is applied to spiritual ends, just as conversation is spiritual only when it is with God, i e, in prayer. We know much more by faith than by our senses – faith in people, in news reports, in authors, and so on. Now while we must not forget the supernatural objective of religious faith, it is also to be remembered that a purely intellectual faith, a philosophic confidence in facts presented to us by religion, would be mere mental assent, and not an expression of the Holy Spirit living in the individual. If the Incarnation were something which ended in the first century and whose consequences for us today were abstracted from our experience, requiring only our knowledge of the facts, we should be saved by knowledge. Such a concept of salvation is implausibly academic, and it substitutes for the process, a static condition which neither a rigorous moralism nor evangelical excitement can invigorate. It would also make one wonder why our salvation had not been wrought by some divine fiat alone. Even though man cannot save himself, he has an essential part to play in his salvation.

For some time there was a popular doctrine among western Christians that the devil had gotten things pretty much his own way and that his proprietary rights in the world could only be bought off by an infinite price paid by God. The medie-

val imagery all but submerged the truth. God is under no necessity even for man's salvation, and certainly not to the devil!

To understand the full meaning of the Incarnation we must take the world at face value, with all its possibilities for good and evil. And when we do, the Incarnation extends beyond first century Judea. Unless the earthly man, and physical life as such were involved, a purely spiritual occurrence would have sufficed and proponents of a subjective religion in which man was saved by faith alone would have a better case. The historic Incarnation could then be explained only on symbolic, rather than actual, grounds.

It is usual to think of a church as a group of like-minded persons joined in a unity of belief or purpose or common effort. Such a definition would be dangerously inadequate applied to the Mother Church. The first Christians were summoned: 'You did not choose me, I chose you.' (John 15:16) There is no record of a Biblical character analytically weighing the merits of the new religion and adopting it with reasoned deliberation. Instead, we read of signs and prodigies, lightening striking all around. If many of the first converts were not actually converted against their better judgment, they certainly found themselves catapulted into something which they began to understand only after they were in it. We should say that they were 'inspired' and an Orthodox would take the word as a breathing into their souls of the Holy Spirit. But even this supernatural force was operating through fallible instruments, and for a period which the scriptures record, the Christian apostles had not reached even the first stage in the Christian faith. St Peter lacked courage; St Philip does not appear to even have realized our Lord's divinity; St Thomas doubted his supernatural power. What we can now regard as the most obvious and important features of the new religion seemed uncertain to them. Our Lord plainly commanded them to go into all nations preaching and baptizing and that all would be one in him. Yet it took some discussion before this fact developed in all its plenitude and clarity, for some had misgivings about the conversion of the gentiles and about their cleanness. But that antecedent grace which opens the soul to vision was working within the ranks of the apostles and disciples, and they soon knew that what they had was too vital to hold and too big to drop.

By the end of the first century the basic facts were established and the more critical problems were being settled. The Holy Spirit was leading the Church into all truth as her master had promised. The Church was becoming a group of like-minded persons joined in belief and purpose and effort, but joined less by their personal choice than by their new life in Christ. This was to be the abiding aspect of The Incarnation extended in time and space.

If I correctly assess the signs of our times, many Christians are more readily accepting the Church as a specific membership of the Body of Christ than they did several generations ago. But they seem anxious to believe that everyone must be in it – at least everyone who doesn't object! This is more idealistic than the circumstances allow. A church which includes all the deviations of modern sectarianism, or even selected members from them, is only a hypothesis. It can hardly decide between truth and error be-

cause it must not discriminate; it is impotent to summon men to penitence because that would give offence to some; it could not maintain with any degree of sincerity or emphasis, the finality of our Lord's redemptive mission and sacrifice because of the current unpopularity of such aggressive doctrines; it could not distinguish between the sacred and the secular, between bread and the Body of Christ because many of its members would disbelieve in miracles. Not only would such a vague idea of the Christian Church differ from what the first Christians knew; it would also be a living contradiction. Having no form it could not be the Incarnation at all, but a mere figure of speech.

As the extended Incarnation, the Church is necessarily subject to its physical garb. Otherwise it could not be an organism operating among living men and directly accessible to them. Which would seem more probable, and which agrees with the earliest history of the Church as we read it in the Acts: a tangible body with all the prosaic aspects of other bodies? or a purely transcendent body in which we can have no conscious part, and which can convey to us no recognizable benefit? In the second case, we should have to revise downward our entire estimate of the Church as existing in time and space, as an instrument used in our world by God, and assume that the chaotic uncertainty of sectarianism is all that awaits the sincere seeker for spiritual reassurance.

The evangelical Christian, with his vivid sense of the living presence of Christ as his personal Saviour, has recaptured an aspect of Orthodoxy which the excessive legalism of Rome tends to smother. But Christianity does not exist in the isolation of the individual soul; rather, in the inescapable unity into which we grow as we draw closer to the Father of us all.

From the believing individual who apprehends Christ through mental assent, the Christian pilgrimage must move to the chosen body which knows him by life; from the recollection of his advent in Judea twenty centuries ago it must move to his perpetual Epiphany in history – intellectually, esthetically, morally and physically as well; from personal tastes the pilgrim must be summoned by a mind that is wiser than his, by the inspiration of the Holy Spirit to be its instrument and agent. The Church is a goal as well as a group of individuals seeking a goal. It is the fullness in truth and sanctity which no individual can ever complete within himself, but which is given to men by grace in the mystical Body of Christ.

The Reformers necessarily denied this concept of the incarnate body of Christ for it is incompatible with theological virtuosity or individualism. The Church as the apostles knew it became local communities of Christians voluntarily associated for worship on the one hand, and on the other, a purely abstract entity which was itself irreconcilable with the Gospel promise for the Church and its mission. In fact it became necessary to impugn the entire historical course of Christendom because of the Reformers' bold divergence from the unanimous hierarchical character of the Church everywhere, at all times, in east and west from the first century until their own.

The Anglican Branch Théory sought to escape this dilemma by postulating a single visible Church embracing all the historic bodies with the credentials of catholicity, orders, ecumenical loyalty, and the

traditional creeds. Those who hastily condemn the Branch Theory should not forget universal precedents in history which make some such theory inescapable for each historic church. Every Christian tradition has within itself the very factionalism which the Branch Theory is designed to explain: Orthodox, Roman, the lesser eastern churches, and most recently, the Anglican Communion itself. Furthermore, history plays strange tricks with ecclesiastical respectability, and sometimes today's villain looks surprisingly different tomorrow!

The Orthodox mind must, however, take exception to the Branch Theory. First, it draws a theoretical line arbitrarily at a point which is most convenient, after the second or the fourth ecumenical council, for example. The Church was one and indefectible up to that point and those who disagreed were excluded from it. There is nothing to prevent our taking any other point in church history than the one which is chosen, and including or excluding doctrines at our private pleasure. By that means, the Church is subordinated to the tastes of individuals. Protestants feel that a Biblical Christianity does this at a logical point, overlooking the fact that the first Christianity was not a Biblical Christianity at all, but an apocalyptic calling. That is what the Church still is and by its nature, the living instrument of the Holy Spirit cannot be subjected to theological fashions.

Second, the Branch Theory would need agreement among the members if it were to be convincing. It is hardly likely that the inerrant voice of the Holy Spirit would be heard in, or the life of Christ would be subject to, the vagaries existing in the parties to the hypothetical union. Anglicanism and Orthodoxy might work together in the Spirit until God sees fit to bring them to intercommunion. But there are the demands of Rome which exclude her. If popes are supreme and infallible, for example, other Christians who would deny it cannot possibly be members of the same vine. The infallible word of the pope says as much. Papal infallibility is too sweeping and critical a matter to leave unresolved, for the entire nature of the Church would be involved in it. If the popes are not infallible and supreme on the other hand, we see in the history of the Roman Communion a grave betrayal of millions of believing Christians and of the trust given to the Church, which we can scarcely harmonize with the spiritual unity supposed by the Branch Theory. For if we pursue this proposition we are lead to the conclusion that the self-determination of the Church ended with the first schism of a group which is to be included among the branches, and that the prophetic office of the Church ended simultaneously. Subsequent dogmatic definitions must have been misleading and the Church's seal of approval has thus been given to heresy. This is incompatible with the concept of the Church which advocates of the Branch Theory hold. The catholic churches in both east and west have maintained their unity and their right to speak. We may not expect them to exhibit the precision of a well run business, but they must at least speak with a single tongue on those things which are necessary for salvation, upon their own nature and constitution, and upon the worship of God which must be their main business.

Early Christianity was consistently institutional even though it did not use all the modern methods of

organization. When converts presented themselves for baptism professing to believe in the oneness and deity of God, in the sonship of Jesus Christ, the forgiveness of sins, the resurrection of the body, they included equally, belief in the 'holy catholic church'. There can be no doubt as to what church they meant, for that Church was already called upon to exclude from itself those who opposed its practices and its teachings. A modern Christian should frequently remind himself that many of the false idealisms which we might regard as products of our own enlightened times arose, were examined, found wanting and condemned by the Church under the name of Marcianism scarcely a century after the Ascension. Evidence that the Church was accepted as one, holy, and catholic, is ubiquitous; physically one, not divided or compartmentalized; effectually holy because of the salvation and sanctification of its members through grace; catholic because intended for all men, as well as universal of acceptance among Christians, the final and absolute means given by the one source of all things for the reclamation of vagrant souls and reunion with him.

Orthodoxy lacks the systematic organization which its insistence upon the unity and oneness of the Church might suggest to the occidental mind, and which we see in less homogeneous bodies today. Members in good standing of some Protestant bodies will believe in and conform to all the landmarks of historic catholicism while equally good members of the same denominations willbe atheists. Their belief and practice can be anything under the sun, but the conditions of their membership are always open to unequivocal, legal determination. It will seem paradoxical, therefore, to see in the Orthodox Churches a reversal of this situation. There is no supreme authority such as resides for Roman Catholics in the pope, and for most Protestants, in the local parish. It is much less tightly knit, its authority is diffuse and each parish and prelate affects all and is in turn affected by all. If this seems quite impossible, one has only to examine the record of the Church and to see in that the one doctrine, the one worship and the one tradition which unites it throughout the world and throughout history. It can't work, but it does work. Unity in the Holy Spirit is preserved externally in all things necessary. Details may be momentarily uncertain, but when the important things are questioned the voice of the Church will always answer with as many particulars as the circumstances require.

The apostles exercised an authority which they received directly from our Lord. After the Ascension they continued to exercise this authority just as they had received it, acting together as a body under the guidance of the Holy Spirit. In passing from a personal to an official attribute, this authority was exercised in the same way. Centuries later, St Vincent of Lerins spoke the sentiment of his time when he said that 'what has been believed everywhere and always by all men is the catholic faith'.

The Vincentian Canon evolved empirically and met the needs of the Church, based as it was on a living tradition, constant from apostolic times. But it could not fit every situation. Problems arose in the fourth century which had no precedents in the first. There were limits to what could be transmitted by word or by training and the apostles had no means of forecasting the exact troubles which would beset the Church.

In early times a misapplied devotion led some men to question the actuality of our Lord's material body, or of his bodily functions. They felt as some Christians feel today, that a physical body would have been incompatible with a divine nature. But this hesitancy was rejected as a doubt of the *complete* Incarnation. If our Lord had become man he became a man in fact, wholly, without reservations, 'in all things like unto us'.

One can entertain similarly unreal notions of the Church. In its visible aspect The Church is a physical body with all the handicaps and limitations of other bodies except only in the prosecution of its spiritual office. Its personnel are often as sinful as others; its officials are as diverse in their wisdom and acumen; its buildings are as perishable as any others. The Holy Spirit must still speak through fallible instruments as in the days of the apostles. Crucifixion is the cost of the Incarnation in the mystical, as in the historical, body. And, as our Lord had to point out, his kingdom is not of this world. So when we come to look at the Church and its history we shall find nothing slick, streamlined or pat. It is essential to bear this clearly in mind if one is to understand the manner in which the Church's authority and prophetic functions are exercised. Otherwise one might expect a kind of engine-turned precision which would be at variance with the whole economy of God's life in the expanding forms of matter, i e, the Incarnation.

Within the limits of her conciliar constitution which our Lord had established by commissioning all the apostles equally (Matt 18:18-20) the Church dealt with its problems in the manner of all earthly organizations. There were the same uncertainties, the same abuses of power by ambitious officers, false claims, intrusion by the civil government as we see in apostolic times. Councils and hierarchs excommunicated each other and taught false doctrines. Political conformity was seldom the rule, and a oneness of policy, obedience and discipline could be found only within the limits of single dioceses, and were sometimes lacking even there. Sees were in and out of communion with one another; they were prey to usurpers and heretics. When strife cried out for remedy councils were summoned to restore order and it was not always certain with what authority they spoke.

This seems chaotic to the modern mind which is accustomed to uniformity and system in churchly affairs and we must avoid the temptation to dismiss forthwith the idea that any authority could exist under such conditions or at any rate that any unity or authority did exist. Unity and authority did exist and the Church was moving toward self-determination and a wider expression of that unity and authority in its external life. But history does not allow us to say 'at such a time, under these circumstances, the Church's pronouncement will be infallible, or the council's decision will be absolute'. God moves in wondrous ways, never quite so obviously as that. We can, however, say that 'the Holy Spirit speaks inerrantly through the Church as the Church gives it utterance in a continually unfolding revelation which takes place in the Church's life and works, its worship and its art'. There is authority in ecclesiastical office, dignity and literature because the Church has conferred that authority upon them. Attributes of the entire organism are concentrated in appropriate vehicles. Nevertheless, the Church's

attributes are shared in proper measure and function by each member from child to patriarch. Misunderstanding arises if we attempt to localize functions which, however local and official must be their expression, are universal in essence and origin. This diffusion of the Church's authority applies alike to her teaching functions and to her ministry. No doctrine, no prelate, no council, no literature is valid apart from the total body which gives it spiritual life. (Romans 12:4-7)

Three things are certain: The Church which Christ established, to which he promised infallible guidance, is not certified by numbers. A majority of Christians were actually heretical once, and possibly even twice in Christian history.

Second, infallibility cannot be presumed in councils simply because they are large or representative or include important participants. As much could be said for the twin councils of Seleucia and Rimini which, in the fourth century, spoke for Arianism. The second ecumenical council, by contrast, meeting at Constantinople in 381, was not intended as an ecumenical council, could enroll only about one quarter as many members, all from nearby, and was presided over by one prelate who was out of communion with Rome, then by another who was liable for breach of a canon of the Council of Nicea. (Both were subsequently canonized: SS Meletius of Antioch and Gregory Nazianzen.)

Third, outward divisions sometimes exist but they do not remove the inner unity of the Church as the life of Christ. Lamentable divisions in our own day remind us of the fact that a universal exterior unity is yet to be restored to the Church.

These facts disturb Orthodox much less than non-Orthodox might think they should. The reason is that the Church's center of gravity is elsewhere: in its life and worship which is a continuous incarnation crucifixion, resurrection and ascension. Councils and offices are externalizations of the spiritual life, and necessary though they be, their authority is often momentary, provisional, subject to later review, for it is delegated to best serve the mind of the Church in a given set of circumstances.

The last generation of Russian theologians was especially occupied with this subject. Nicholas Berdyaev, one of the most remarkable, had much to say on the matter, particularly in reference to Church unity. The following is from his work *Freedom and The Spirit;* 'The Church is by its nature one: it is like personality, a unique reality. It is conscious of itself as universal, for universalism is its constitutive principle. The Church cannot be determined by geographical or ethnographical limitations; it is not national, it is neither eastern nor western. But universalism itself may be understood in a variety of sense. It may mean, for example, a merely quantitative distribution over the whole globe which demands a unity of exterior organization. This is what may be called a 'horizontal' conception, and it is particularly dear to Roman Catholicism. But there is another view more typical of Orthodoxy. Universalism is qualitative, not quantitative; it is a matter of depth: the universal Church does not demand the establishment of an external unity of organization. Sobornost can exist in the inwardness of each diocese. This 'vertical' conception of universalism is that which best affirms

the unity and ecumenicity of the Church in spite of its external divisions.'

The equasion between authority and prophecy has led to many vexed situations throughout history for they are the spiritual antipodes of life and form. Prophecy is of the soul of the Church, and its subordination to the body would mean death to the spirit. Authority is of the body of the Church and it can serve the spirit only as it is healthy, undeformed and uncontaminated by the false enthusiasms which are so easily mistaken for prophecy. Within the scope of reason these are inseparable and irreconcilable, like the points of the compass. It is the blessings secured and perpetuated by authority which gives rise to inspiration, and it is the intense personal focus of prophecy which sustains the vital, progressive operations of the mystical body. An inspired Christianity without authority dissipates its energies in an emotional futility, climaxed by heresy and schism. A purely authoritarian Christianity is the letter which kills, as did the legalism of the Old Dispensation (II Cor 3:6). In tense equipoise at the center is the Mystical Body, uniting and harmonizing within itself these centripetal and centrifugal forces. But those who have yielded to one of these contraries have cast aside the form, defied the authority, annulled the charter of grace. Those who have ventured in the opposite direction have submerged life in the form and subordinated the spirit to the body.

To harmonize the divinely instituted authority of the hierarchy with the divinely inspired development of doctrine or progress of mission is no easier than to explain mercy by justice or grace by free will. Prophecy, grace and mercy are spiritual things. They appear constantly opposed to their complements – authority, free will and justice. Yet it is only justice which can give meaning to mercy, and free will, to grace.

The visible Church can be explained solely in terms of visible authority – commandment, hierarchy, canon, and so on – without recourse to the idea of prophecy. But it is not an altogether convincing explanation. Our behaviour can also be explained plausibly enough without reference to mind. One acts as he does because he has been conditioned to do so, because his environment, temperament and biology dispose him to certain habit patterns. Therefore man has no mind. But like all such gambits in psychology and philosophy, a denial of mind is a denial of the psychologist's ability to know that there is no mind! We know our minds at first hand, although a psychologist can prove to us that they do not exist. And the mind of the Church, too, is something which its members know at first hand although historic events give us no proof of it except the astonishing integrity with which the Church has withstood persecution and strife, remaining immune to change and corruption.

Thus the life of the Church proceeds in a magnetic field between the antipodes of authority and inspiration. To deny prophecy anything but a contributory or subordinate position would weaken authority as well. The institution, organization and extension of Christianity were fruits of the Holy Spirit and it is only by a distant ray of prophetic light that we recognize the Church and unite ourselves to

her dogmatic and canonical system. A pure pentecostalism is as impossible as a pure institutionalism for a religion in which man and God, matter and life, spirit and form are conjoined. What is life in the spirit becomes form in matter and the relationship of forms in their turn generate the energies of the spirit. Unity is a spiritual condition and its political aspects result from its spiritual character. Identity of essentials – of faith and works – may or may not be accompanied by external unity.

Nature has its own parallel to this seeming spiritual dichotomy. Our world is most plausibly described by laws handed down from the geometry of Euclid and the physics of Sir Isaac Newton. But we have advanced beyond Newtonian science into another which appears to be at variance with it on many points. In the latter, all kinds of paradoxes arise to tell us that space has limits, that parallel lines will meet if long enough, that matter is not solid, and so on. Theological perplexities are surely no worse than these! Indeed they are less so, since they could not, by their transcendent nature, conform to the laws of the physical world. But for science, observation is indispensable and the most obvious thing in our experience is the ubiquity of binding, simple, immutable physical laws.

Now Newtonian science may be subject to a higher science, but Newtonian science still has authority within its rightful sphere. One cannot draw parallel lines which meet, nor observe the limits of space nor walk through solid objects.

Here we seem to have two sciences: that of the common sense world on the one hand, and on the other, that of an abstract and perplexing wonderland where common sense seems lost. One of these sciences can be translated into the terms of the other, but always at the cost of a paradox. $M=E2$ tells us that matter is energy to a higher power. Thus our world of this so solid flesh is but the frozen effluence of an infinity of electrical charges whose origin is uncertain and whose behaviour, unpredictable.

In the same way, the Church's life is conducted according to the inner freedom of the Holy Spirit which breathes where it listeth, but crystalizes in our world as authority. We see the Church's hierarchy, tradition and canon because they are of the dimensions in which our senses exist. We can translate our observations back into spirit but we shall have to pay the cost of a paradox. To transcend that, we must see the Church's life in toto, and not in fragments.

How many of us recall, as we watch a television screen, that the image which seems so complete and convincing is really but a single flickering point of light, moving back and forth, up and down, now brighter, now dimmer? Each instant of light or shade has meaning only in context, and with inconceivable rapidity a beam has become a picture, which melts into another, producing motion. Back at the other end of the chain are the actors and producers engaged in some theatrical action. We can examine each link in this chain but only the whole tells us what we want to know. At any instant, the electron beam tells us nothing. The composite pictures are fragmentary. It is as one impression passes into the next, as the symbols are given life, that meaning emerges from a jumble of apparently meaningless components.

We can take the Church in its fragments and find paradox and confusion. Or we can see the continual unfoldment of revelation as light and shade follow each other in a significant pattern. This choice exists for the individual as it does for the theologian. We can commit ourselves to the spiritual life which is truth existing in the world, or we can stand aloof from it and analyze isolated details. In the first case we live with Christ. It is in large measure the tragedy of western Christendom that, instead of doing that, it has lingered over the jots and tittles, slowly dying as the Spirit makes way for the professor.

The things which we must know for our salvation are always accessible. The larger body of established Christian truth, into which few laymen venture, grows with the centuries, unfolding in a space-time continuum which we can clearly see and understand only after it becomes history. At no point can we say 'this becomes of obligation now since authority wills it'. Authority in the real things, the big things, does not intrude upon the moment. It is monopolized by no prelate or council, and it does not originate in any specific organ or office, to be imposed upon the faithful. It grows out of the Church's spiritual mind expressing itself in life and worship of all, clergy and laity, old and young, men and women. What the Church knows dogmatically, it knows in retrospect and upon evidence of spiritual life. It might seem that the history of the scriptures, the ecumenical councils, the pronouncements of the fathers contradicted this. But they do not. Our canon of scripture was not proclaimed until the end of the fourth century although read in the churches and venerated before that, together with pseudo-canonical writings which are now recognized as such. Prelates and councils have been variously condemned by their contemporaries and successors, and restored by the Church from shame and scandal to posthumous glory and honour.

When the western Christian speaks of authority the word carries legal connotations. For the eastern Christian, however, it stands for the voice of Christ in the Church. The Church has authority by the fact that it is his expression in the world. It is not the authority of an accredited representative, but the authority of the principal. It resides in the Church as a whole, the supreme tribunal to which all questions are eventually referred and which has repeatedly accepted or rejected the outward statements of its spokesmen. By it we know Athanasius, Patriarch of Alexandria, to have been a saint and a doctor of the Church, even though he was five times exiled from his see. Also by its authority we know Cyril Lucar, Patriarch of Constantinople, to have been in error. It is only the Church which can tell us that the insignificant First Council of Constantinople was ecumenical and that those august bodies convened at Seleucia and Rimini were spurious. But the Church tells us these things in its own good time and by the normal means of spiritual knowledge, the development of which is historically recorded. The Church's inerrancy is no occasion for spectacle. Exception or opposition to natural law would set aside the primary objective of the Church, which is the spiritualization of the world and its laws by using them in God's service.

From the beginning bishops have submitted their judgment with common consent to Church councils. The

first was that at Jerusalem, described in the Book of the Acts. The participants met, spoke, and deliberated as equals. But with the coming of civil toleration, imperialistic prelates sought in some instances to advance their own offices at the expense of this established constitution. This was a critical danger. It was to be met and conquered at any cost, for the Church was not a body given over to authority, but life in the Holy Spirit wherewith Christ had made men free.

Theologians speak of the 'ecumenicity of the faithful', referring to the popular Orthodox participation in all the Church's life. The laity are not merely accommodated; they share equally in the life of the Church from which dogmas derive, and they have contributed more theological advances in recent years than have the clergy. Since ecumenicity is a qualitative thing, the emergence of dogmas is not a democratic process in the sense that members vote on the faith. Rather, it is a spiritual adventure and discovery, verified by experience, and opened to all. Majorities have been heretical and have attempted to lead the Church into their heresies. But the Church has not succumbed.

Several times the Mother Church has found it necessary to defend liberties which some Christians have lost. If only the living are free, only the free can truly live. Articles of faith have a higher validity than that granted by reason, and the Church does not permit them to be violated by those who wish to remain her children, though she readily grants to all men the right to accept or reject her gifts, and to explore both rationally and devotionally, the implications of faith. By that are the seeds of grace to be planted and cultivated in the soul.

Thus the Church is God in man, eternity in the moment. And while it is heaven on earth, it has no other counterpart in the former, nor peer in the latter. It is the source of all grace, the summit of creation, the summum bonum. In it dwells the fullness of the godhead bodily. Yet its members are in the phone book, walk the streets, work in factory and field. Their lives are drab and brilliant, good and bad. Like other people, they try and fail, sin and suffer. They commit crimes and go to jail. And they reach heights of ascetic denial and spiritual vision unimagined by the rest of us. It is for them all – for *us* all – sinner and saint alike, that it exists.

Before us is always the choice: to live in the moment and to perish with it, or to live with God in the eternal life which he offers. The Church is that eternal life and its members are those who live in it.

Introduction to Orthodoxy,
Chapter V: *The Church's Ministry*,
will appear in the next issue

Question Box

Isn't psychology doing more for people these days than religion?

Some churches with professional facilities are providing psychiatric assistance on a clinical basis, while the historic Church has employed analytical methods of a rudimentary sort for centuries.

Any new experience is deceptively impressive, for we all live in the moment and the animal consciousness extends no farther. There are many things in life – much more commonplace than analysis – which leave one ready to go out and lick the world. At the moment we have hit the jackpot and nothing matters. That is neither new nor conclusive. Comfort and self-confidence should result from a full, well-ordered spiritual life such as very few can live. But they can also be had by delimiting one's sphere of consciousness. If your objective is the state of a healthy animal, religion has nothing for you: eternal life was not offered to animals. Psychiatry is an instrument, not an end. As such, it can be invaluable to the Church. But, like any new vista, it can upset the immature perspective. Childish religion and adult psychology can be a lethal combination, and too many churchgoers are nourished on no more than Bible stories, sentimentality, clerical hero worship and side-show devotionalism. The spirit does not become robust in such a climate. There are some situations in life which require more than that, and more, too, than the healthy glow of a full stomach, an ample sex life, and an uncomplicated psyche.

According to some Orthodox it is the body of the faithful which certifies the ecumenicity of councils. If the faithful must tell that the voice of the Church speaks the truth why do we need the Church, and what is it giving us? Do not separate the faithful from the Church. They are united as St Paul reminds us in the oft-quoted words about the body and its members (I Cor 12:12). Truth develops out of our life in the Spirit, which is the Church. Mark that well: stop thinking for a moment, of the Church as a *group*, and think of it as a *state*. Incorporation into the mystical body of Christ is our access to truth. That body has various functions. If something lodges in one's eye he looks for it and removes it. The eye suffers and the eye shows how the suffering is to be cured. The function of a council is to speak on behalf of the Church, but it does so from the conscious life of the Church, lived by all its members.

So when we speak of the validating function of the faithful it is not a matter of one element determining another, but of the harmonious functioning of the whole.

If we remember what the Church is – the regenerate body of individuals reborn in the unity of their source yet preserving their independence and will, being led into all truth by the Holy Spirit – if we bear that in mind, we shall be less likely to dissect it and to expect from any of its isolated elements, instantaneous or oracular disclosures which would be out of keeping with its true nature.

Thoughts for the Praying Church

OREMUS

Compiled by Ambrose Augustine, SSB

Property is the fruit of labor. Let not him who is houseless pull down the house of another, but let him labor diligently and build one for himself; thus, by example, assuring that his shall be safe from violence when built. – Abraham Lincoln

Proud man was lost 'till he was found by the humble God. – St Ambrose

True prayer is communing with God. Without prayer, it is impossible for man to achieve his true destiny. He can neither develop his own character nor render his best services to the world in his own strength. His efforts after righteousness are never unaided. God's grace and strength will come to him who definitely and earnestly seeks it. We must seek his help in prayer. – G Ashton Oldham

Philosophy is the art of living well. – Plutarch

God never ceases to speak to us; but the noise of the world without, and the tumult of our passions within, bewilder us and prevent us from listening to him. All must be silent around us and all must be still within us when we would listen with our whole souls to this voice. It is a still small voice, and is only heard by those who listen to no other. Alas! how seldom is it that the soul is so still that it can hear when God speaks to it. – Fenelon

I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to the light I have. I must stand with anybody that stands right. – Abraham Lincoln

God has committed some work to me which he has not committed to another. I have a part in a great work. I am a link in a chain, a bond of connection between persons. He has not created me for naught. I shall do his work.

– John Henry Newman

Hunger is the constant companion of the idle man. – Hesiod

Have we not all one Father? Is not all the world God's family? Are not we his creatures? Are we not as clay in the hand of the potter? Do we not live upon his meat and move by his strength and do our work by his light? – Jeremy Taylor

Defer not 'till the morrow, for the morrow never brings accomplishment.

– St Chrysostom

Prayer is not conquering God's reluctance, but taking hold upon God's willingness. – Philips Brooks

God's kingdom cannot come unless we begin by making our human kingdoms go. Not only the mad and obviously evil kingdoms, but also the respectable ones – the kingdoms of the scribes and pharisees, the good citizens and pillars of society, no less than the kingdoms of publicans and sinners. God's being cannot be known by us if we choose to pay our attention and our allegiance to something else, however creditable that something else may seem in the eyes of the world. – Gerald Heard

The love of Christ is never diminished and the vastness of his propitiation is never exhausted; for he is the propitiation for our sins. – Thomas a Kempis

Saint Nicholas Cathedral, Leningrad
Bishop Roman, officiating
At the extreme lower left is the
Rt Rev Joseph Dzvonchik of New York

Freedom is to be the master of oneself. – Hegel

When in God's hands, I am my own master. – Bossuet

Prayer is not conquering God's reluctance. It is taking hold of his willingness. – Phillips Brooks

More people are humbugged by believing nothing than by believing too much. – P T Barnum

The idle man does not know what it is to enjoy rest. – John Lubbock

Defeat never comes to anyone until he admits it. – Josephus Daniels

Every man is a volume if you know how to read him. – Wm E Channing

NOTES

RUSSIA

On August 10, 1956 Leonidas Thaddeus Bondar was consecrated Bishop of Bobruisk, Vicar of Minsk. He was born in 1913 at Merkinje, Trokski, studied at Vilna and Warsaw, entered the Monastery of the Holy Spirit at Vilna where he was tonsured and became deacon in 1943, priest in 1944 after which he was given parish duty at Khokhlovo near Minsk. In 1946 he became rector of the department of Pastoral Theology at Zhirovitsky Monastery. He occupied other educational and pastoral posts subsequently, becoming archimandrite in 1953.

The Archim Donatus of Theophany Cathedral, Moscow, was consecrated Bishop of Buisk in June 1956 at the Trinity-Sergius Lavra, Zagorsk. Donatus (Schegolev) was born in Riga, 1899, entered Novospassy Monastery, Moscow, in 1922, became deacon in 1926, priest in 1928, served various churches in the Moscow eparchy.

The Journal of the Moscow Patriarchate, main source of news of the Church in the USSR reports many church renovations, restorations and improvements of late.

The Met Nestor (Anisimoff) formerly of Harbin has been appointed to Novosibirsk and Barnaul.

Abp Vladimir (Kobetz) of Zhitomir has been retired upon his request because of ill health and has been succeeded by Benedict (Poliakoff) formerly of Ivanovsk. Bp Roman (Gan) of Luzhsk is translated to Ivanovsk. Abp Pancratius of Lvov and Abp Palladius of Volyn have exchanged dioceses. Abp Victor, former Exarch of Moscow in the Far East has become Abp of Krasnodar and Kuban. Bp Jerome of Kuibishev has been translated to Orlov succeeding Metrophanes, who is translated to Kuibishev. The Met Benjamin (Fedchenkov) previously of Rostov and Kamensk has replaced Abp Job of Kazan who temporarily administered the diocese of Saratov. Abp Flavian of Orlovsk and Briansk is transferred to Rostov and Kamensk. He is succeeded in Orlovsk and Briansk by the Suffragan of Leningrad, has been given the title Bishop of Luzhsk. Bp Barsanuphius has been released from responsibility for the Velikoluksk eparchy. Bp Theodosius of Archangelsk has retired because of ill health.

The following have been granted archiepiscopal status by the Patriarch: Onesimus of Vladimir and Suzdal, Barsanuphius of Kalinin and Krashinsk and Nectarius of Kishinev and Moldavia.

Abp Demetrius (Vladimir Valerianovich Gradusov) of Yaroslav and Rostov died last April (1956). He was born in 1881, was a lay representative at the famous sobor of 1917-18, ordained 1919 for Assumption Cathedral, Moscow. He served parishes in Yaroslav until 1938 and was consecrated bishop of Mozhsisk in 1943. Ill health forced him to retire in 1954.

Abp Nikon (Alexander Porfirjevich Petin) of Odessa and Kherson died the same month at 55. He was born in Ekaterinodar, entered the Stavropol Seminary in 1914, then studied at the Kuban Politechnic Institute and was a church teacher in Krasnodar. He was ordained in 1928 and served parishes in Penzensk and Kalininsk, consecrated Bishop of Voroshilovgrad in 1944 which diocese he had to completely rebuild, both physically and in organization. Odessa was added to his responsibilities in 1948.

The Archimandrite Pimen (Khmelevsky) has been appointed head of the spiritual mission to Jerusalem.

The Met Bartholomew (Sergius Dmitrievich Gorodtsev) recently retired from Novosibirsk (VII:3, p 108) died June last at the age of 90. He was born in Riazan, Gubernia, attended St Petersburg Academy, published many articles and sermons and became assistant inspector of the Mogilev Seminary.

He was ordained in 1892 and sent to Tiflis where he was instrumental in the construction of the churches of St Michael and Our Lady of Kazan. He was exceedingly energetic as a writer, editor, administrator and pastor. He was consecrated Bishop of Mozhaisk in 1942, the next year, appointed to Novosibirsk and Barnaul, a tremendous territory in eastern Siberia.

According to the New York Times, the Russian Church has joined the Soviet government's campaign to entice expatriates back. The Holy Synod, at a meeting of March 14, 1957, issued an appeal to all believers to return to the Soviet Union and to the Mother Church. As to fear of reprisals, the Synod said: 'Decades have passed and circumstances have changed'.

Russian clergy are increasingly conspicuous at official government functions.

The Moscow Exarchate in Western Europe held its convention in October at Paris. 131 delegates from France, Belgium, Holland, Norway, Denmark and Italy were present. Abp Vladimir celebrated with the assistance of his suffragans and the Greek Bp Meletius who represented the Ecumenical Patriarchate. The usual subjects were discussed: finance, organization, education, and the Orthodox Mission to the west.

THE RUSSIAN SYNOD ABROAD

The Synod of the Russian Orthodox Church outside Russia headed by the Metropolitan Anastasius and Abp Vitaly held its sobor at Lake Mahopac Monastery in September of 1956. It declared itself an inseparable part of the Russian Church, questioned the election of the Patriarchs Alexei and Sergius, disavowed all contact with the patriarchal church and prayed for the liberation of the Russian people. July 17, anniversary of the assasination of the Russian royal family, was declared a day of penitence. Regret was expressed at the continued separation of the Metropolitical Russian American church of the Met Leonty. Cremation was prohibited.

JERUSALEM

The new Patriarch of Jerusalem is Benedictos (Papadopoulos), former Metropolitan of Tiberias, and representative of the Holy See in Greece. The election was held after several postponements by the Jordan government, which had attempted to reconcile the traditional cleavage between the Arab lower clergy, and the Greek upper clergy, whose Brotherhood of the Holy Sepulchre has administered the Patriarchate and supplied the Patriarchs for centuries.

Candidates are nominated by the Spiritual Council which consists of all bishops and archimandrites together with 12 representatives of Arab Orthodox communities. The Candidates are approved by the Jordan government and the patriarch is then elected by the Brotherhood in the Church of the Holy Sepulchre.

The new incumbent was born at Brusa in Asia Minor, 1892, came to Jerusalem in 1903, ordained 1920. He studied law and political science at Athens, became Metropolitan of Jerusalem in 1949 and later, Metropolitan of Tiberias. The prayers of the Orthodox world will be with him in his exalted but taxing office.

ORTHODOX WELFARE COUNCIL

The Eastern Orthodox Welfare Council with headquarters at 401 Euclid Ave, Cleveland 14, began its third annual drive for funds on March 2 with splendid achievements to its credit and wide aspirations for the future. As Mr Alex Kanareff, Chairman of the Ways and Means Committee, points out, Orthodox have consistently supported other charitable efforts which have not directly benefited needy Orthodox. But hitherto, there has been pathetically little organized Orthodox charitable effort. Among the Council's activities is an old age home at Hiram, a youth camp and an employment service. As in all cases money is the most needed assistance, but local collections of paper and scrap metal for the Council's benefit are also solicited. Fifteen churches of the Cleveland area sponsor the Council. A credit union is also planned.

ROMAN CATHOLIC RUBRICAL CHANGES

The Sacred Congregation of Rites of the Roman Catholic Church has issued new rules for observance of the restored Holy Week Rites. It is permissible for a deacon to assist when no subdeacon is present, or a second priest may act as a deacon. The palms may be blessed outside the main church on Palm Sunday – in a secondary church, at a shrine or just by the processional cross outside the church – and the procession is then to move to the main church where the principal mass is to be said in the afternoon. The sick may be given communion at any time on Holy Thursday. Masses on that day can be from 4 to 9 PM. Good Friday services may take place between noon and 9 PM and the Easter Vigil must be timed so that Mass begins about midnight unless the bishop finds it necessary to begin it earlier. Adoration of the cross on Good Friday may be done by the people in concert if there is any danger to devotion and decorum by doing it individually.

MISCELLANY

The Ecumenical Patriarchate has supplied Estonian emigres in Sweden with a bishop: Georges Valbe, who was consecrated in Stockholm by the Met of Thyateira, Bp James of Meletia and Bp Chrysostom of Vienna.

A motion has been made in the Turkish parliament to oust the ecumenical patriarch from Turkey altogether. This culminates a long series of indignities suffered by Orthodox in Turkey and may have been precipitated by the tensions in Cyprus.

Public religious celebrations have recently been permitted in Bulgaria although details are lacking. The Patriarch Cyril and 4 bishops have protested the action of England, France and Israel against Egypt but, as *Nouvelles du Monde Orthodoxe* dryly observes, nothing is said about happenings in Hungary!

The Egyptian government is taking repressive measures against Christian churches and institutions. Religious meetings are prohibited outside churches – as in homes, rented apartments or outdoors. Sermons must be submitted to the Ministry of Social Affairs before delivery. Orthodox, Roman Catholics and presumably Copts, are,

however, exempt from this ruling which seems to arise from a feeling that the sermon is a main feature of Protestant worship but not of the worship of the historic churches. Foreign teachers are being denied visas to return to their schools in Egypt under new regulations requiring consent of the Department of Foreign Schools in the Ministry of Education. All Christian schools must teach Islam to Moslem students and maintain a mosque on their premises.

Appeals have been addressed to the Patriarch Alexei by clergy outside Russia to use his influence to end deportations from Hungary to the USSR which in turn are described by selected Russian clergy (Roman, Baptist, Reformed and Orthodox) as 'caluminous inventions'.

West Germany is said to have 80 Russian Orthodox parishes and 6·5 priests under Bp Benedict.

Orthodoxy Sunday, the first in Lent, when the Church commemorates victory over the iconoclasts, was celebrated in Cleveland, as customary, with a joint Vesper service in which all local churches and clergy participated. The Met Antony of the Syrian-Antiochian Church in America officiated and addressed the congregation of 1200 persons on 'The Future of Orthodox Christianity in the American Environment'. A choir of 200 voices from the eight participating churches sang under the direction of Prof Daniel D Ressetar. Five languages were heard in the course of the service: Arabic, Slavonic, English, Greek and Rumanian.

Maryland and Minnesota are the latest states to recognize the original Church as a 'major faith'.

PUBLICATIONS

French-speaking Orthodox have th good fortune of several excellen publications emanating from th Orthodox centers at Paris. Th Eglise Orthodoxe de France publishes a Western Orthodox review, *Contacts* under the editorship of M Jea Balzon. This has featured a series of scholarly articles by th Archpriest Engraph Kovalevsky o the Gallican Rite, a reconstructio of which is used by this Church From St Irenaeus parish comes briefer but also scholarly pape *Cahiers Saint Irenee*, edited b the Reverend Fr G Bornand. An under the auspices of the St Deni Institute, a series of studies hav been issued including several o the Gallican Rite, others on th Orthodox doctrine of the processio of the Holy Spirit, on the ico and so on.

Under the direction of the Reveren Fr Alexander Troubnikoff, the Centr Orthodoxe d'Informations, 43 ru Francois Gerard 16, Paris, publishe a monthly world-wide report on th Church, *Nouvelles du Monde Ortho doxe*, which is an invaluable sourc of news.

Syndesmos, Bulletin of the Servic of Cooperation Between the Grou and Movements of Orthodox You (sic) originally published in Fren at Paris, is now published by th Orthodox Youth Association in Grea Britain, edited by Lady Anastasi Pepys.

In the United States, the *Livi Church* (Episcopal) continues reward its readers with the editor column 'Sorts and Conditions'–hom ly, charming and well reasone observations on life and thoug

in the Episcopal Church. The Rev Wilford O Cross, Associate Professor of Philosophy of Religion and Ethics at the University of the South, Sewanee, contributes a noteworthy study of 'Neo-Orthodoxy and Prayer Book Teaching' (Oct 21 1956). What he says applies equally to the sources from which the Anglican Prayer Book came. Kierkengaard and his disciples, Barth and Niebuhr see the soul's relations to God in a state of individualistic, subjective crisis. Historic Christianity has always dwelt upon humankind, the objective realities of the mystical body, and the external fixed points granted through the incarnation which give direction and security to the vagrant soul. A pure subjectivism, especially one resting upon a state of terrified excitement is, as Professor Cross points out, both unhealthy and heterodox. An understanding and constructive editorial (July 22 1956) on 'Orthodoxy in America' points out that a strong, united Orthodox Church must take over as racial ties of American Orthodox with the old countries weaken.

One Church, journal of the Moscow Exarchate in this country shows a welcome increase of English material, some very solid religious fare, and a fascinating diary of the American Orthodox priests' visit to Russia in 1955.

The Orthodox Observer also devotes an increasing amount of space to features in English. Many readers will regret that so much of the material on Orthodox life abroad is still published only in Greek. The issue of January, 1957, is devoted to Hellenism and Christianity, with interesting articles by Msgr Georges Florovsky, Will Durant, Andre Michalopoulos, Prof Frederick C Grant of Union Theological Seminary (Protestant).

Among the many good articles in the *Russian Orthodox Journal* those by Dr Serge Bolshakoff have been especially noteworthy. The January issue prints the stimulating speech which Fr H R Upson delivered at the last FROC convention, held in Philadelphia, in which Fr Upson pleads the case of a united American Orthodoxy with singular point and eloquence. The story of the Alaskan Church is the theme of an entire issue, and is one which all Americans should know well. For it was through Alaska that the faith reached this hemisphere, and its seed was the blood of martyrs. By comparison with its heroic beginnings, its state today is little less than tragic.

FELLOWSHIP OF SS ALBAN AND SERGIUS

New groups of this fellowship have been established in Canada and in the United States. Of the latter, the Anglican Bishop of Buffalo, Lauriston L Scaife, is President, Prof Veselin Kesich is Chairman, and Mr Alvian N Smirensky is Secretary. Its purpose is to further mutual understanding and cooperation between eastern and western Christians through prayer, study and work. Correspondence should be addressed to Mr Smirensky at 537 West 121st Street, New York 22.

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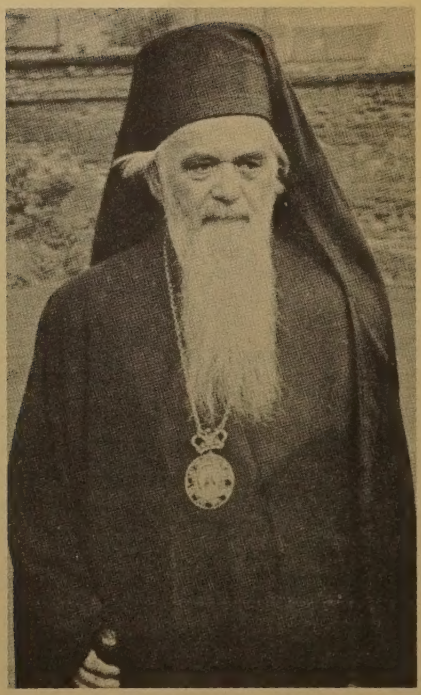

Our life is obscure and our death is obscure. God is the only light of both. God is not hidden but our eyes are too small to see him. When two blind men sit quarreling about what is light, they are like two men quarreling about what is God. Different languages but the same prayer; different prayers but the same God. Never in prayer try to teach God what he should do for you, but rather ask him what you should do for him. God may be either accompanying or pursuing you. It depends upon you. – The late Bishop Nicholai of Ochrida